

Jan. 14th.—Reached Seville. Went to call on Don Juan Ramon Ramirez, who had called on me repeatedly at Gibraltar. He deserves to be noticed here particularly. One Sunday evening, after the Spanish sermon, he came to me and requested an interview. The next morning, by appointment, he called again. He told me that he was like a ship without helm or pilot, disgusted with his own priesthood, and yet quite uninformed on the subject of religion. I was pleased with his frankness, and invited him to call again. He did so. When I called at his house, his mother, an old woman, instantly conjectured who I was, and on calling a second time, for then he was not at home, he told me that my head was ready for me and that his house was to be my home. He is supercargo of a vessel which trades with Gibraltar, and has numerous family connections in this city, all of whom appear to be respectable trades people, and whom he states will be ready to declare themselves Protestants, as soon as the religion so desired by the people shall have been proclaimed. He says that the population of Seville is 90,000, of whom 70,000 do not go to mass, nor yet confess. These 70,000 do not go chiefly abandoned to infidelity, or sunk in indifference.

A comedy entitled "The Devil Preacher" is to be exhibited this evening, in which it is said Friars will be personated on the stage. This is done openly in one of the chief towns of Spain, an Episcopal See and the residence of a Cardinal Archbishop. None prevent it for none can. Then we must strive to introduce our placards for the Bible; also, for Christian boldness must not be outdone by anti-Christian effrontery.

Ramirez took me into the market place where once stood the first Inquisition at Seville, raised by the fanatic Ferdinand. From this soil, the pavement of which now hides the bones of many victims, the groans of the martyrs ascended to heaven. From this soil their blood still cries for retribution, and Spain, distracted, half-peopled, and lying waste, shows the culprits of that execrable tribunal used to be assembled to hear their sentence. Chains are suspended over the doors, because they have been entered by despot monarchs, and the same is done in private houses which they have honored with their presence. From the ruins of the dread sentence used to be read, and beneath those splendid arches sat listening the sanguinary Ferdinand and Isabella, and rising thence carried wood to yonder hearth as fuel to consume their own subjects.

Jan. 15th.—Ramirez went with me to see the parish priest of St. Gil. He is a frank and pleasant man, but lax in his religious sentiments. Speaking of the affairs of Spain he coolly asked, if I thought that God meddled with such trifles as the quarrels of insignificant creatures such as we are. At our Vice Consul's I had a conversation with a very intelligent gentleman. Speaking of the immense possessions of the monastic bodies, he was led to notice the Friars, which he did with the utmost contempt. He stated, that of late, none of respectable families have taken the habit, and he predicted the rapid abolition of monasticism.

Jan. 16th.—I have had a long conversation to-day with parties of students who asked me a variety of questions as to the doctrines and practices of the different religious sects in England. They tell me that there are three thousand students of law, medicine and divinity in the University. The greater part of whom are, and it is to be feared, infidels. A number of them brought me their books, which had on their covers the titles of devotional works, but which upon opening them, proved to be the writings of Voltaire and others of the same class.

Jan. 22d.—Reached Madrid. Towards the close of the journey, I had a conversation with a gentleman of wealth and intelligence, by the name of Hernandez. He spoke of Monks with the utmost contempt, but says that even in the convents there are some learned men of liberal minds, who now desire the abolition of "monasticism." He considers the toleration of the Protestant religion as a measure of government, so necessary to the commercial prosperity of Spain, that it will be impossible to avoid it any longer. This morning I called on Mr. Rozola, a bookseller, with whom I had corresponded before. He is friendly to the great object of disseminating the truth by means of the press, and desires to receive, if possible, Bibles for sale in his shop.

Jan. 23d.—This morning I called on Don F. A. Bishop of A., Translator of the Scriptures into Spanish. He is a truly amiable man. He said that he had received kind assistance from Englishmen in reference to his version of the Bible, and recounted the services which had rendered him. He said that he acknowledged the Protestants to be true Christians, and knew many of them to be actuated by the most pious and generous sentiments. He dwelt with great approval on the incident of an early friendship formed with an English gentleman in Spain, many years ago, when both were young, with whom he has lately renewed correspondence, and who has been his agent in sending his version of the Bible to America. In compliance with a request that he would give information in reference to the Bible published in Spanish by the Bible Societies, he has transmitted to Rome an assurance that having seen all, as he believes, of these versions, and examined the principal passages cited in controversy between us, he has not detected the slightest corruption in any one instance. At the same time he has told me that if Catholics calumniate Protestants by laying against them accusations which cannot be substantiated, they will inevitably lose their cause. The present edition of his version, of which he presented me with a copy, for 60 or 70 reals of vellon per volume is as low as 26 reals to subscribers. It is in five volumes. He calculated the entire expense of printing this edition, which is the second, and adding a small commission for the printer, desired him to sell it at prime cost, as he wished no gain from it. This edition is three thousand copies, and is to be thrown into circulation, as he says, among heads of families, priests who ought to read the Bible, and friars who are too generally ignorant of it. By being published in parts, the cost has been so light to subscribers as hardly to be felt. He intends when the last volume, now in the press, shall be published, to purchase of the printer one hundred copies, have them bound, and distribute them gratuitously among the clergy of his diocese.

For two years and a half his version was subjected to a rigorous examination by the congregation of the Inquisition in Rome, when they sent him the following intimation—Let that he should place under their respective passages several notes which he had published in a Dictionary apart. 2d. That he should show his readers that the reading of the Bible is not necessary to salvation. Our conversation was long, and he spoke on points as a man of piety and a friend of the human race. He gave it as his opinion that the cause of liberty would advance in spite of every effort to impede it. He said that public opinion and feeling are a torrent, which, if resisted, will swell, break forth and devastate with violence, but which it is the duty of governments, and of the clergy especially, to guide in a right channel, in which, if they regarded their own safety, they should by no means endeavor to obstruct. The time was now come, he said, for him to speak and write freely, which he was resolved to do, and he could now say things which a year ago it would not have been safe for him to utter. He devoutly acknowledged the intervention of Divine Providence in his own affairs, and seemed desirous not to be addressed with that formality which etiquette requires for his rank.

At another visit his favorite topic was the union of the Spanish and English churches.

He believes that the higher clergy of Spain would most readily cast off all subjection to the Pope, leaving him only the first place in the Episcopacy, which he conceives ought to be allowed to him, and thinks that it could not be attended with any prejudice to the bishops and other clergy. He plainly acknowledges that Luther and the Reformers were right in their opposition to the abuses of the church of Rome, but thinks they did wrong in rending the seamless garment of Christ. He says they did well in despising the Pope's bulls and decretals, and that he would have done the same. He maintains that the most enlightened part of the clergy of Spain would most readily abandon the monasteries which have been introduced into the worship of God in the course of ages, and return to primitive simplicity, as the Protestants have done, although he conceives that the Protestants have gone into the opposite extreme. In speaking of differences of doctrine, he said, that as to transubstantiation, the Protestants agree that Christ is present at the sacrament, but then as to the mode, each one to his own mind, and added that St. Paul in so saying, had preached toleration to all parties. He defended the doctrine of Purgatory. "But still," he said, "it was an article of faith, that none could enter into heaven without being purified from sin, but as to the mode of purification, each might entertain his own views." With great earnestness, laying his hands on my shoulders and shaking me as if into conviction, he exclaimed, "We must try to assist our passion, and manifest Christian charity. The enemy of the church is not now Luther or Calvin, but Antichrist; and in order to combat him effectually, we must leave the outposts and fall back into the fortress itself, which is divine revelation, and the Bible united and content for that, or fifty years hence there will be no religion in the world. The majority of the Catholics would say that you cannot be saved, but I say that you can, for you and other Protestants hold to the essentials of Christianity, and are Christians as well as we." He advised me, being young, to think well of my lot, and to draw a sketch of a project for the union of Christians against infidels. I observed to him that infidelity had been spreading its ravages not only among the laity, but also among the clergy. "Among a few of the clergy," he replied. "They are more generally fanatics than infidels. Infidelity would rob us of our living, but superstition and fanaticism provide us with maintenance. Therefore it would not suit us to be infidels." "But," I rejoined, "the truth seems to be that too many of the priests are indifferent at heart." "Alas, that is the case," he replied, "and such was the style of much of our conversation. He says that while he must have some notes, however few, to give it currency in Spain. That those notes might be critical, and not doctrinal, and on the passages cited in controversy between us, an entire silence might be observed.

Jan. 24th.—Called on Sr. de la C. Augustine monk in the convent of St. Felipe Real. He is busy in preparing a continuation of the Espana Tagrada, by appointment of the Royal Academy of History, of which he is a member. He has an excellent suite of apartments in the convent, and an extensive library. Every thing around him has an air of comfort approaching to elegance. With great warmth he expressed his pleasure at being visited by an Englishman. The Inquisition, he said, had ruined Spain. The nation had been literally vanquished and enslaved by Rome. Religion had been oppressed, and almost lost—literature had been buried, and some vestiges of it alone remaining as if preserved by miracle, for that any other people of inferior genius would have been soon utterly obliterated under such immense disadvantages as had afflicted Spain. Infidelity had been imported from France, and the people, submerged in ignorance, were carried away by a torrent of licentiousness and unbelief, until in the present day the state of the Spanish youth is lamentable in the extreme. To show me that these views were not recently adopted by him, he read a few sentences of a preface which he had written to his translation of a work from the French in the year 1813, entitled, "Apologia Antirevolucionaria." He then briefly declared that the people of Spain had been culpably abandoned to a state of profound ignorance, and that the only remedy was in the hands of the clergy, who ought to provide the people with the light of instruction. But since then, he added, things have grown worse, and he pointed to the prohibitions which have been laid in the way of literature he lamented in the strongest language. The clergy, he said, should have employed their pens to resist the influx of irreligion and scepticism, but it became impossible for them to do so. The Spanish and English monks, he said, were generally ignorant, were not interested in the Catholic Houses, to shut out of the kingdom every foreign work to which they might choose to object, perhaps without even understanding the title page, and the ministers of religion were not allowed so much as to read a prohibited book, without a special license to do so, as though they were unworthy of confidence and had no judgment of their own to guide them. "But now," he said, "the Spanish clergy generally are weary of the arrogance and domineering nature of the Romans, and are desirous to break off the yoke." In short, he said, that it was much to be desired that the Spanish and English churches should unite and make a stand against Rome, or if not, it appeared to him that Christianity, through Romish and Antichristian policy, would soon be driven out of Europe.

Madrid, Jan. 24th, 1835.—I remarked that if the Spanish church were utterly to renounce the Pope of Rome, there might not be much difficulty in effecting a union with the church of England, as far as discipline is concerned, as that church is also Episcopal, and the position of the two churches would then become similar. But I feared it would be impossible for them to agree as to doctrines, as they differ almost entirely on many of the cardinal points of faith. But he thought that difficulty might be easily overcome—"for," said he, "we would agree to abide by the Scriptures of the Old and New Testament, in the first place; and then he further guided me, and rejoined, the superstitious which were afterwards introduced; although, indeed, abuses began with Constantine." I was indeed delighted to hear such sentiments avowed by an Augustinian monk, within the walls of his convent, in the capital of Spain, and that without reserve, and in the hearing of a third person. Doubtless there are others, who, like this man and the Bishop of A., desire a union of the Spanish and English churches, and this too at a time, when the Papal Nuncio has been dismissed from Madrid, because the union to the servants of God, and centre of the actual sovereignty of the country. As I was about to leave, he led me into his bed-room, and playfully exclaimed—"These are the prisoners." These prisoners are prohibited books, in Latin, French, Spanish, &c. some hundreds of which he has collected, having kept them concealed during the time of the Inquisition. He pointed out Maimon's Ecclesiastical History, but has never seen Milner's, which he wishes to obtain.

I called on Senior Pota, a lawyer and literary man, who has been imprisoned in the Inquisition, on a political account, and on Senior Quintana, one of the most learned men in Spain, and Procer of the kingdom, both of whom were in the first place; and then he further guided me, and rejoined, the superstitious which were afterwards introduced; although, indeed, abuses began with Constantine." I was indeed delighted to hear such sentiments avowed by an Augustinian monk, within the walls of his convent, in the capital of Spain, and that without reserve, and in the hearing of a third person. Doubtless there are others, who, like this man and the Bishop of A., desire a union of the Spanish and English churches, and this too at a time, when the Papal Nuncio has been dismissed from Madrid, because the union to the servants of God, and centre of the actual sovereignty of the country. As I was about to leave, he led me into his bed-room, and playfully exclaimed—"These are the prisoners." These prisoners are prohibited books, in Latin, French, Spanish, &c. some hundreds of which he has collected, having kept them concealed during the time of the Inquisition. He pointed out Maimon's Ecclesiastical History, but has never seen Milner's, which he wishes to obtain.

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Jan. 27th.—Took leave of Sr. de la C. Augustine monk. With much apparent feeling and sincerity, he lamented the conduct of monks, and of friars who are now in open rebellion against the government, rendering religion, as

he says, contemptible and odious to the people. He said, "I arrived at Gibraltar. On the way home, my mind was much occupied with reflections on the state of Spain, and the desired introduction of the Gospel into that country. From all that I have seen and heard, both before and during my visit, I feel painfully convinced, that the great mass of the people are abandoned to ignorance and vice, and rendered yet more miserable by their contempt, and even abhorrence, of the established religion. Infidelity and licentiousness have spread beyond all that I could have imagined. To commence a mission in Pagan Africa might appear less, for here is in this nominally Christian country, for here is not only ignorance, but odious infidelity in all its forms. Yet this dreary picture is not utterly without relief. There are still some to be found, who, while they have escaped the thralldom of vulgar superstition, have not lost all reverence of God and religion; whose minds are open to conviction, and to whom our efforts may be useful when a door of entrance shall be opened. But even these, having no right standard of religious principle, slide into a pernicious laxity of sentiment, and class together Protestants, Jews, and Moors, as if they professed the same faith. Yet this dreary picture is not utterly without relief. There are still some to be found, who, while they have escaped the thralldom of vulgar superstition, have not lost all reverence of God and religion; whose minds are open to conviction, and to whom our efforts may be useful when a door of entrance shall be opened. But even these, having no right standard of religious principle, slide into a pernicious laxity of sentiment, and class together Protestants, Jews, and Moors, as if they professed the same faith. 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to the work, by a vote

Thanksgiving.—Thursday, Nov. 26th, has been appointed by the Executives of New Hampshire

The dead alive.—Such excitement has been created in the neighborhood of Bangor, in connection with the mysterious disappearance of a drover the name of Perry. Circumstances gave rise to the suspicion that he was murdered—and several persons have been arrested and examined in consequence.

The members of Mendon Association are hereby reminded, that their next meeting will be held at the house of Rev. James O. Barney, Seekonk, on Tuesday, the 27th inst. at 4 o'clock P. M. A full attendance is earnestly desired.
E. SMALLEY, Secretary.

has been added to Poetry never before used with music.
many beautiful extracts have been made from Mrs. F.
maus, T. Moore, Bishop Heber, Dr. Percival, Dr. T. G.
and others. The whole arranged as Solos, Duets, Tri
and Quartettes—with an accompaniment for the Fis
Forte. For sale by CROCKER & BREWSTER, Oct. 23
Washington street.

of a Sunday Scholar. Stories about Cats. The Barefooted Little Girls. A Boy going the *wrong* way. Love of the Sabbath School. Travels of a Youthful Companion. The Best Restorator. Prompt Benevolence. Lines on a S. Scholar's Death. Oct. 23

